

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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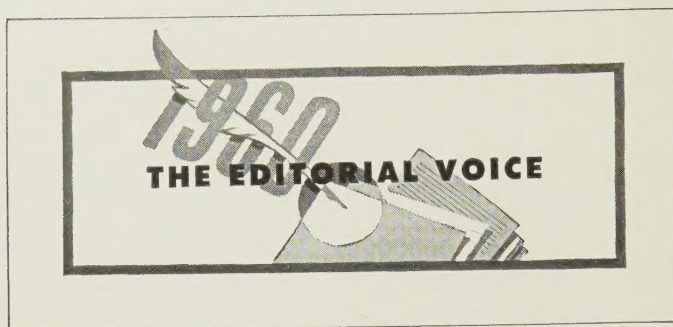
DECEMBER 14, 1960



TRONG ROBERTS

DEC 15 1960

"Peace on the earth, good will to men, from heaven's all-gracious King"



THE POPULARITY OF CHRIST

One of the most incredible phenomena in the world today is the immense and universal popularity of Jesus Christ.

Almost all the major religions are friendly to Him, and even those who do not own His deity are respectful toward Him. Practically every cult finds a place for Him somewhere in its system. Philosophy, psychology, science—all quote Him with approval. Big business, which operates according to principles exactly opposite to everything He taught, continually genuflects before Him. The entertainment world purrs over Him, and the image of Him it projects is always warm and attractive. His name carries a charm for politicians and prize fighters, as well as for Scout leaders and P.T.A. presidents. He is the one figure that consistently overshadows such historical heroes as Abraham Lincoln and such current celebrities as Dag Hammarskjöld and Albert Schweitzer. His prestige remains consistently at the top, no matter who may for the moment be getting the headlines.

Yet the teachings of Christ are wholly contrary to the beliefs of the modern world. The spiritual philosophy underlying the kingdom of God is radically opposed to that of civilized society. In short, the Christ of the New Testament and the world of mankind are so sharply opposed to each other as to amount to downright hostility. To achieve a compromise is impossible.

We can only conclude that Jesus is universally popular today because He is universally misunderstood.

Everyone admires Jesus, but almost no one takes Him seriously. He is considered a kindly idealist who loved babies and underprivileged persons. He is pictured as a gentle dreamer who was naïve enough to believe in human goodness and brave enough to die for His belief. The world thinks of Him as meek, selfless and loving, and values Him because He was what we all are at heart, or would be if things were not so tough and we had more time to cultivate our virtues. Or He is a sweet, holy symbol of something too fine, too beautiful, to be real, but something which we would not lose nevertheless from our treasure house of precious things.

Because the human mind has two compartments, the practical and the ideal, people are able to live comfortably with their dreamy, romantic conception of Jesus while paying no attention whatsoever to His words. It is this neat division between the fanciful and the

real that enables countless thousands of persons to say "Lord, Lord" in all sincerity while living every moment in flat defiance of His authority.

Were someone to rise in the General Assembly of the United Nations and pay a tribute to Jesus Christ probably no one present, not even a Communist, would object. But let a delegate suggest that a disputed point be settled by appeal to the teachings of Christ and he would be voted down with derision. Christ is all right as a moral ornament, but no one in that august body is willing that He should be anything more.

This is not to be wondered at. The United Nations is Adam organized. It is a last-day effort to build a tower of security that will reach unto heaven. The first man Adam is trying to establish something on the flesh that will endure through the centuries, and the last Adam declares it cannot be done. The last Adam, Christ, is popular with the first Adam only because His teachings are almost wholly unknown to the men of this world and He Himself is completely misunderstood.

In the working out of God's eternal purpose the society of the first man Adam and the society of the last Adam, though utterly opposed, may for a while coexist, but not for long (Heb. 12:26, 27). The flesh may admire the spirit while refusing to go along with it, or it may misunderstand the spirit and believe that it is itself spiritual while actually sunk in corruption.

The latter, I believe, explains the present popularity of Christ in the world. The contradiction between Christ and unregenerate society is sharp and irreconcilable, but the contrast between society and its own mistaken conception of Him is scarcely noticeable. So the world can cherish its image of Christ and ignore His commandments without a qualm of conscience.

What should seriously concern us, however, is not that the world praises Christ without obeying Him, but that the church does. The men of this world go their way careless of the teachings of Christ, but in doing so they are consistent with their position. They have made no vows to the Lord nor taken His name upon them. But when a Christian ignores the commandments of Christ he is guilty of sin doubly compounded. He violates holy vows, is guilty of rebellion against God and commits the grotesque sin of calling Jesus Lord with his words and denying His Lordship with his deeds.

Should anyone doubt that Christians, even Bible Christians, habitually ignore the teachings of Christ, let him rise in a business meeting of his church or denomination and quote a passage from the sayings of our Lord as the final authority on a question before the house. He will soon learn how little the words of Christ influence the thinking of the average delegate.

Christians today have developed the perilous habit of accepting the authority of the New Testament on matters that do not concern them and rejecting it on matters that do. And so with too many churches also Jesus is popular but impotent. Surely another reformation is indicated.



On such a night as this . . . He may come!

A MEDITATION ON THE FIRST CHRISTMAS

By E. MARGARET CLARKSON

IT was past midnight. The guests of Christmas Eve had gone. Standing alone, I gazed into the winter sky. Crystal clear it was, luminous with stars crowding toward the earth as if seeking to warm themselves at her pulsing breast. My thoughts turned from the gems which studded the intense blue to the Christmas hymns we had been singing, and to the story, ageless and sweet, which we had just read.

*On such a night as this, I mused,
He came.*

*"Still the night, holy the night!
Sleeps the world; hid from sight
Mary and Joseph in stable bare
Watch o'er the Child, beloved and fair,
Sleeping in heavenly rest."*¹

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . For the law was given by Moses, but grace and truth came by Jesus Christ." The Word had been spoken; God's Word of reconciliation to sinful man.

God had spoken before, of course. In the thunder of Sinai, in the Law and the Prophets, in the songs of the psalmists, in the triumphs and tragedies of His people Israel: man had received God's word. But how little he had heeded! And now, in

the fullness of time, had come God's supreme expression of love to man, His Word made flesh, the Child, Christ Jesus.

*"Still the night, holy the night!
Son of God, O how bright
Love is shining from Thy face!
Strikes for us now the hour of grace,
Saviour, since Thou art born!"*¹

With what pageantry and ceremony had the Word come, with what heraldry and trumpet song? When the great God speaks, surely the world must hear! But no; His is a still, small voice, the low moan of a woman in pain and the cry of an infant Child.

*"They all were looking for a King
To slay their foes and set them high:
Thou cam'st, a tiny, Baby Thing,
That made a woman cry!"*²

And yet, His coming had not been unheralded. Angel hosts had burst the blue that holy night, and for a brief, bright moment had shaken earth's unresponsive silence with the glory of heaven. For eternity had invaded time in that solemn hour, and heaven was loath to let Him go.

"Glory! Glory! Glory!" they sang. But only a few shepherds, awed and wondering, paused to hear. The world was wrapped in slumber; it had no ear to hearken to God's Word.

RNS PHOTO

Yet God had spoken, spoken His Word of love and grace to man. The shepherds listened, and in the simplicity of their faith went even unto Bethlehem. And there they found Him, the Word made flesh; and there they bowed and worshiped.

*"Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the Source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore."*³

How little they knew Him, as they gazed at the tiny Child, helpless in the manger! Here was very God Incarnate; here was Eternity cradled in time; here was Infinity made comprehensible to finity. He moved a baby hand in mute entreaty, a hand that had framed the universe, that had wrought eternal redemption for mankind. He cried to be taken up and comforted, He the eternal Heart of Love embracing a rebel world. He wept in His helplessness, yet His was the everlasting strength of all the ages. He suckled His mother's breast, the Creator and Sustainer of all life. He lay forlorn in the darkness who was the Light of all the world. He dropped a human tear, yet He was the Fount of all joy, all beauty, all wisdom, all goodness, all truth.

*"Enough for Him, whom cherubim
Worship night and day,
A breastful of milk
And a mangerful of hay:
Enough for Him, whom angels
Fall down before,
The ox and ass and camel
Which adore."*⁴

What tumult of wondering thoughts must have filled the minds of the shepherds there in the stable of Bethlehem!

*"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight!"*⁵

Aye, the hopes and fears of earth and heaven, yes, and of hell itself, were met in Bethlehem's manger that first Christmas night. For there lay the Redeemer, the promised One, the only hope of a lost and sin-cursed world. The hope of heaven was contracted into a span so small it lay cradled in the arms of a woman. Many, indeed, had hope in Him. Good and godly men in Israel waited with longing hearts the coming of the Consolation of their enslaved race. Much of their temple worship was fraught with meaningless tradition and superstition; yet there were earnest people who worshiped in patient hope of the coming One. But when He came how few there

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were who knew God's voice well enough to recognize Him! Only of Simeon and Anna do we read that they knew Him for what He was.

*"This is He whom seers in old time,
Chanted of with one accord,
Whom the voices of the prophets
Promised in their faithful word;
Now He shines, the long-expected;
Let creation praise its Lord,
Evermore and evermore!"*³

Where were the others whose hope He should have been? Like the people of Bethlehem, they slept and heard not God's Word of grace.

But fears were waking in Bethlehem that silent night, crowding the humble stable. Deep in the shadows satanic hosts huddled in terrified horror at sight of the sleeping Babe; for well they knew Him, seed of the woman who should bruise the serpent's head, God made flesh to put to open shame the works of darkness! And demons, shrieking mad curses to the echoing skies, fled to the farthest corners of the earth to set about sowing enmity in the hearts

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To all our readers

The season's cheerful greetings.

May God send you joy as the joy of angels, and

Peace that passes understanding.

And may the Christ of Christmas

Abide with you always.

THE EDITOR AND STAFF

"From the days of John the Baptist until the present time the kingdom of heaven has endured violent assault, and violent men seize it by force."—Matthew 11:12 (Ampl.N.T.).

The Kingdom of Violence

By REV. PAUL H. BARTEL

THE gospel is a message of love and forgiveness, but we must not overlook a fact basic to that kingdom which John the Baptist introduced and which our Lord preached. It was inherently a kingdom of violence.

Establishing the kingdom of heaven in an atmosphere made hostile by the prince of this world required nothing short of violent revolt. Men and women acclimated to this world must be conditioned and prepared for citizenship in that eternal kingdom. At great expense men of science are trying to simulate conditions that an astronaut will encounter in outer space. Such experiments are intended to provide a safe means by which humans may travel beyond the stratosphere. God by His Spirit is effecting such violent change in men's souls that they may not only exist but may live to the fullest in delightful ecstasy in that ideal kingdom designed for the redeemed.

"The kingdom of heaven has endured violent assault." As soon as such a kingdom was boldly announced by the seer clad in camel's hair there came a tremendous clash in the order of men. Jesus said, "I have not come to bring peace but a sword" (Matt. 10:34). It began a bitter struggle, the kingdom of love for God clashing with the kingdom in open rebellion against God; the kingdom of love for fellow men clashing with that of hatred and jealousy; the kingdom of purity clashing with that of sin and corruption; the kingdom of light penetrating the domain of dismal darkness; the kingdom of health and power spoiling that of sickness and death.

Surely such opposites could not come into contact without a violent explosion. Surely when the kingdom of heaven moves into a human life a tremendous change takes place. Men begin to love their enemies,

confess their sins and deny themselves.

Jesus said of John, "This is Elias, which was for to come." He was indeed the Elijah of violence—Elijah sealed the heavens with his prayers and brought fire from heaven on rebellious sinners (2 Kings 1:10, 12). John boldly denounced Herod the Tetrarch for having his brother Philip's wife. He dared to call the religious hierarchy of his day a "generation of vipers."

Surely the kingdom of heaven invading a bitter and hostile atmosphere created a violent friction with the kingdom of "the prince of the air." Our Lord stated, "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15b). The kingdom suffered violence from its inception and will continue to do so until the kingdom of sin and darkness is overthrown and Satan bound and cast into the bottomless pit (Rev. 20:2, 3).

There is another aspect of truth relative to the kingdom of heaven, expressed in the words "violent men seize it by force." When John the Baptist threw the floodgates of the kingdom open, life-giving water gushed into the land and thirsty men rushed to drink. Those who have suffered a violent change in their entire personality through the effect of the heavenly kingdom upon them become violent as they struggle to



Mr. Bartel is now on the faculty of Canadian Bible College. He recently returned from Hong Kong. This year completes thirty years he has served as a missionary under the Alliance. Much of that time he has been active in literature work. As coeditor with Rev. Wilson Wang he has ministered to the spiritual life of Chinese in all parts of the world. Before the evacuation of China Mr. Bartel was chairman of the Kweichow-Szechwan field.

enter. Those who have suffered violence within become violent in action. Anything short of such violence cannot bring the kingdom blessing into their souls.

There must be violence in dealing with the self-life. Those things that Paul counted gain he had to count loss. When Christ came in he took a direct about-face in moral and spiritual values. Not only the sinful and vile things were discredited but even those things that were good in themselves but had no spiritual value and made no contribution toward the kingdom were totally discounted.

John Sung threw his diplomas overboard at sea as he was returning to China. He had gained three doctoral degrees in the United States. These things, valuable in the natural, became a snare to his spiritual growth, and with a violent gesture he threw them away forever. With those diplomas also went a great deal of self-confidence and pride. Paul said, "I die daily." Self is something that requires ruthless treatment from day to day.

We should also be violent in our treatment of the world. Herein lies one of the paradoxes of the Christian life. Though we ought to love everybody and long for their salvation, yet we cannot love the things of the world and the behavior of those in it. Henry Drummond coined the expression, "The expulsive power of a new affection." When we fall in love with Christ, that love drives out a host of evil charms. Those vain things that formerly enchanted the soul must go when we become attached to the One who is "altogether lovely."

This leads to our third form of violence, one of violent surrender and committal to our King. This one almost stumped John. Why should

he be left in the dungeon, apparently neglected and forgotten by the very One whom he introduced as the "Lamb of God"? Jesus said, "Blessed is he, whosoever shall not be offended in me"—"Happy is the man who never loses faith in me regardless of how I treat him." Jesus merely assured John that He was the One and he need look for no other. He did not alleviate John's suffering nor send deliverance. Furthermore, He allowed John to be executed. For the child of the kingdom there is no room to question God's leading. Jesus requires absolute obedience of His followers (John 21:22). It is not for them to choose their cross but to take it from His hands and follow on (Luke 9:23). To know that they are walking in His footsteps of obedience, that is the essence of discipleship.

Service in the kingdom also entails violence. It is a constant marvel to the non-Christian both at home and abroad that men and women with the unfading vision of Christ in their souls can have such reckless abandon toward the opinions of friends and at times even toward their families. Imagine a wife insisting on going to the area where her husband was cruelly decapitated and serving there in reckless unconcern for her own safety. Surely this is compelling love that transcends all other loves. Paul mentioned the driving power that kept him on the go when he said:

"I also labour, striving according to his working, which worketh in me mightily" (Col. 1:29).

A vast army of heroic violent souls have marched across the panorama of history. They were violently different because of the violent working of God's Spirit in their souls. Abraham violently tore up roots and went on a pilgrimage to the Promised Land. His pilgrimage led eventually to the violent surrender even of that which God had given him—his only son. Job lost health, goods and family, but still he could cry out, "Though he slay me, yet will I trust in him" (Job 13:15).

Moses violently turned his back on Egypt, its culture, its power and its pride, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).

These were men whose eyes were opened to eternal values and, seeing their worth, were willing to stake their all to embrace them. They felt in their heart of hearts that this was a kingdom worth living for and even worth dying for. It is a kingdom that will be standing long after Satan and his throne are down.

The trouble with our anemic version of the kingdom today is that there is not enough violence, either within the heart or in the outward expression. Let us see to it that we be men and women of violent action in His kingdom. ♦ ♦ ♦

A Legend of the Nativity

By A. B. SIMPSON

It is said that on the night when the Magi visited the limestone caves of Bethlehem where the Son of God was lying in His manger bed, as the oriental procession passed down one of the roads a little cripple boy in his small cottage home heard the moving caravan and went to the door to see and listen. There he overheard them talking about the star and following its movements; and as he gazed with them upon it, he saw it resting upon the lowly birthplace of the Child.

Cautiously he followed them and reached the spot where they halted and, unobserved, crept in to the bedside of the Babe. He watched them present their gold, frankincense and myrrh; and then he longed to give something, too, but he had no costly present to bring.

Back he hastened to his mother's garden and, plucking a pure white lily from the ground, he hastened back and laid it on the bosom of the Child who, it is said, smiled and reached out its little hand to grasp the flower.

The little cripple returned to his home and never saw Jesus again. Soon afterwards he died and was buried in a humble grave in Bethlehem. But it was said in the old legend that immediately after his grave was closed it was found to be covered with lilies. And ever afterwards, both in summer and winter, the lilies were blooming above his head as if to remind the selfish world that God remembers the smallest gift of love and gives it an everlasting fragrance and fruition.

*"Even as the actions of the just
Smell sweet, and blossom in the dust."*

The loving services we render others in His name will outlive our dust, and plant both the earth and heavens when we shall have passed away.

The legend is without doubt a picture of the imagination, but the truth that lies back of it is as true as Christ's own immortal Word. "All flesh is grass, and all the goodness thereof is as the flower of the field: . . . the grass withereth, the flower fadeth: but the word of our God shall stand for ever."

The Coming of the Shepherd

There is another great day to come in the life of the Shepherd. That will be the day of the gathering of the sheep, the day of bringing them home, the day of the great calling from the small folds of this old earth's graveyards.

He will come very early on that day. He will leap on the mountains and jump on the hillsides. The guardian of the graves will hear the sound of His footsteps and he will unlock the doors of the fold in a moment.

Then the Shepherd will call His own sheep by name. Asleep they will be, having slept long and heavily. But the Shepherd calls and every one awakens in the flash of an eyelid. Can you see the flock coming together? Is there not a glorious look on her, and the Shepherd casting His eye over her? *Yea, says He, you are all here, without a soul left behind. And none of you bears the scars of the wilderness this morning. No mark of the wolf's fang, no scratch of the lion's paw.*

*All in their shining raiment
And in their new array
Bearing their Master's likeness
Arising from the clay.*

And there will be one fold, and one Shepherd.

From a sermon by the Welsh preacher, JOHN WILLIAMS



How to Receive Divine Contentment

By THOMAS WATSON

CONTENTMENT is a sweet temper of spirit whereby a Christian carries himself in an equal poise in every condition. The nature of this will appear very clear in these three aphorisms:

1. Contentment is a divine thing; it becomes ours not by acquisition, but by infusion; it is a slip taken off the tree of life and planted by the Spirit of God in the soul; it is a fruit that grows not in the garden of philosophy but is of an heavenly birth; it is therefore very observable that contentment is joined with godliness. "Godliness with contentment is great gain" (1 Tim. 6:6).

Contentment being a consequence of godliness: I call it divine, to distinguish it from that contentment which a moral man may arrive at. Heathens have seemed to have this contentment, but it was only the shadow and picture of it; the beryl, not the true diamond. Theirs was but civil; this is sacred. Theirs was only from principles of reason; this is religion. Theirs was only lighted at nature's torch; this is at the lamp of Scripture.

Reason may a little teach contentment; as thus, whatever my condition be, this is that I am born to, and if I meet with crosses, it is but a universal misery; all have their share, why therefore should I be troubled? Reason may suggest this; and indeed, this may be rather con-

straint than content, but to live securely and cheerfully upon God in the abatement of creature-supplies, religion can only bring this into the soul's treasury.

2. Contentment is an intrinsical thing; it lies within a man; not in the bark, but the root; contentment hath both its fountain and stream in the soul. The beam hath not its light from the air: the beams of comfort which a contented man hath do not arise externally from foreign comforts but from within. As sorrow is seated in the spirit, the heart knows its own griefs; so contentment lies within the soul and doth not depend upon externals. Hence I gather that outward troubles cannot hinder this blessed contentment; it is a spiritual thing and ariseth from spiritual ground; viz., the apprehension of God's love. When there is a tempest without, there may be music within; a bee may sting through the skin but it cannot sting to the heart where contentment lies. Thieves may plunder us of our money but not of this pearl of contentment—unless we are willing to part with it—for it is locked up in the cabinet of the heart. The



This article is extracted from chapters 6 and 8 of "Autarkeia" or "The Art of Divine Contentment," by Thomas Watson. The book was written in 1635 and published by Arthur Bettesworth in 1703.

soul which is possessed with this rich treasure of contentment is like Noah in the ark that can sing in the midst of a deluge.

3. Contentment is a habitual thing; it shines with a fixed light in the firmament of the soul. Contentment doth not appear only now and then, as some stars which are seen but seldom; it is a settled temper of the heart. One action doth not denominate; he is not said to be a liberal man that gives alms once in his life; a covetous man may do so. But he is said to be liberal that is given to liberality, that is upon all occasions willing to indulge the necessities of the poor.

So he is said to be a contented man that is given to contentment. It is not casual but constant. Aristotle in his *Rhetoric* distinguisheth between colors in the face that arise from passion and those which arise from complexion; the pale face may look red when it blusheth, but this is only a passion: he is said properly to be ruddy and sanguine who is constantly so; it is his complexion. He is not a contented man who is so upon an occasion (and perhaps when he is pleased); but who is so constantly, it is the habit and complexion of his soul.

The comfort of life doth not stand in having much (it is Christ's maxim, "Man's life consisteth not in the abundance of the things which he

possesseth"); but it is in being contented. Is not the bee as well contented with feeding on the dew or sucking from a flower as the ox that grazeth on the mountains? Contentment lies within a man, in the heart; and the way to be comfortable is not by having our barns filled but our minds quiet.

The contented man is the happy man; discontent is a fretting humor which dries the brain, wastes the spirit, corrodes and eats out the comfort of life. Discontent makes a man that he doth not enjoy what he doth possess. Let a man have the affluence

and confluence of worldly comforts, a drop or two of discontent will embitter and poison all. Comfort depends upon contentment; Jacob went halting when the sinew upon the hollow of his thigh shrank; so when the sinew of contentment begins to shrink, we go halting in our comforts. Contentment is as necessary to keep the life comfortable as oil is necessary to keep the lamp burning; the clouds of discontent do often drop the showers of tears.

Would we have comfort in our lives? We may have it if we will. A Christian may carve what condition

he will to himself. Why dost thou complain of thy troubles? It is not trouble that troubles, but discontent; it is not the water outside the ship, but the water that gets within the leak that drowns it. It is not outward affliction that can make the life of a Christian sad; a contented mind would sail above the waters. But when there is a leak of discontent open, and trouble gets into the heart, then it is disquieted and sinks. Do therefore as the mariners—pump the water out and stop this spiritual leak in thy soul and no trouble can hurt thee. ♦ ♦ ♦

This Is No Time to Sleep

By REV. JOHN E. HADLEY

THE backslidden prophet sleeps as pagan souls rush headlong into eternity. The messenger of hope rebels against the mercy of God to follow his own way. The fleeing prophet turns his back on the multitudes hanging on the brink of eternal night.

Arise, thou backslider! Call upon thy God in this the hour of God's terrible wrath. Multitudes of earth are rushing madly into everlasting hell. Carest thou not that they are lost? The church continues in its unconcerned ways. The ceremonies and feasts mean more to the lukewarm church than the urgent summons to call upon God that He will stay His hand of judgment.

Well-dressed saints in costly sanctuaries sing "My Jesus, I love Thee," while in reality their hearts know nothing but love for self. The very life of the church belies its profession of a great love for the suffering Saviour. The sanctuary choir softly sings, "I'll go where You want me to go, dear Lord," but who is concerned with fulfilling the Great Commission? Parties and suppers, conferences and committees, men's clubs and women's organizations are deemed necessary in the life of the church, but there is no time for prayer or for seeking out lost men and women. What rebellion against the divine command! What hypocrisy!

*"What meanest thou,
O sleeper?
arise, call upon thy God,
if so be that
God will think upon us,
that we perish not."
—JONAH 1:6.*

Of such God declares, "This people . . . with their lips do honour me, but have removed their heart far from me." This is not heart religion. It is religion of the mouth alone, and never man entered glory with such a religion.

The masses crowded the glorious Temple in the days of His flesh, but the Son of God they did not worship. In words of fire our Lord denounced their false religion.

Too long have we honored God with hymns which tell of an experience enjoyed in a bygone day when

The church's best efforts appear feeble compared with the vigorous ministry that ought to characterize it. To one whose ear is attuned to receive the messages of the Spirit and whose eye has seen the larger vision, all our boasted progress is but standing still. The task yet to be done is overwhelming. No one who has been in audience with the King but joins in the cry of this article for an awakened church.

Mr. Hadley is an evangelist whose home is in Napa, Calif. His family is active in the Napa Alliance Church, and his son is attending Simpson Bible College in preparation for missionary service.

love for God throbbed in men's hearts. Our worship is at an altar where the ashes of a long-forgotten creed lie cold. We speak words which once burned as fire on the lips and in the hearts of men, but we know nothing of the experience. Ministers mouth truths handed down by great divines, but men of today have not entered into those truths. No fire is kindled anew upon the altars of men's hearts.

Arise, Church of the Living God; call upon thy God! The sands of time are swiftly running out. Night has almost come. Judgment's clouds are heavy in the eastern sky. Yet even now the hand of God will move to save His people if they with bitter tears of repentance seek the Lord with all their hearts.

The pagan world sinks in darkness while the church carries on its program. How shall we answer when the piercing eyes of the Christ search the soul? When He shall ask "Why?" He gave His all for me. But with this message of life in our hands we sleep the sleep of death.

Arise! Arise, O Church of Jesus Christ, and call upon thy God lest the nations of the world perish for want of the message of God's redeeming grace.

Arise! Arise even now. Tomorrow may be too late. It is time to seek the Lord till He come and rain righteousness upon us. ♦ ♦ ♦



DAVID R. ENLOW, Reporter

AT HOME

Announce Lutheran seminary merger plans: The executive council of the Augustana Lutheran Church has endorsed a proposal to move Augustana Theological Seminary from Rock Island, Ill., to the Chicago area. The proposal would merge Augustana Seminary with Chicago Theological Seminary at Maywood, Ill. Final approval must be voted next June by the denomination's biennial synod in Seattle, Wash.

"Anti-Communism School": With more than 600 enrolled, a special five-day "Anti-Communism School" was held in Los Angeles. Sponsored by the Christian Anti-Communism Crusade and other local groups, the program was opened to the general public in both night and day classes. Speakers included Dr. Fred C. Schwarz, president of the Anti-Communism Crusade; W. Cleon Skousen, author of *The Naked Communist* and a sixteen-year veteran of FBI service, and Attorney Fred Schlafly.

Atheist protests Bible reading in school: Declaring that both she and her son are avowed atheists, a Baltimore woman has withdrawn the fourteen-year-old boy from school in protest against Bible reading in his ninth-grade class. "I'm determined that my son is not going to bow down to any concept of what an average American is given to be," said Mrs. Madalyn Murray in explaining that her son, William J. Murray, III, will not return to school. She said that she will appeal to the Supreme Court if necessary.

Accrediting Association holds convention: The distinctive place of the Bible college movement in the field of higher education was emphasized in the fourteenth annual convention of the Accrediting Association of Bible Colleges. At the conference, which was held at Moody Bible Institute in Chicago October 27 and 28, the group admitted three new schools to associate membership and heard reports of a 7 per cent increase in enrollment in its member schools—the largest in the recent history of the AABC. Presiding over the sessions was Dr. Harold W. Boon, president of the Association and of Nyack Missionary College.

ABROAD

Oswald Smith in Tokyo campaign: Dr. Oswald J. Smith, missionary pastor of The Peoples Church, Toronto, Canada, conducted what he calls Tokyo's first united

evangelistic campaign October 17 to 22. Under the auspices of nearly one hundred evangelical churches and pastors, the meetings were held in Kyoritz Hall, seating 2,200 people. A large choir and a Salvation Army Band ministered nightly to capacity crowds. A total of 796 decisions were recorded by 400 counselors trained by The Navigators.

Nearly three million Gospels to Uganda: More than 2,750,000 Gospel portions were distributed in the first ten months of the Million Gospels Campaign for Africa, conducted by the British and Foreign Bible Society. Rev. F. J. Bedford, East Africa Secretary of BFBS, said hundreds of thousands more of the Scripture booklets are on order for further phases of the campaign.

Rejects degree on religious grounds: Matthew White, young Church of the Brethren student at Queen's University in Belfast, North Ireland, turned down his Bachelor of Science degree, for which he qualified, for reasons of conscience. The young man refused to abide by the mandatory requirement that in order to graduate students must become a member of the Convocation, the University's association of graduates. He based his objection on the scriptural injunction: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

Wycliffe Translators map African advance: The Wycliffe Bible Translators are now planning to advance into the Bibleless tribes of West Africa. According to George M. Cowan, Wycliffe president, the action is in response to urgent requests by representatives of several mission organizations.

PEOPLE SAY

Dr. Paul Moser, executive secretary of United Presbyterian Church Men: "The church today, as always, depends upon the strength of its men. When this strength is surrendered to God's Spirit the heartfelt needs of men are answered in the church. Christ, in His call to men, makes Himself dependent upon their voluntary response. He never forces His way into our lives. The choice is always ours."

THE PRESS

Five denominations to issue youth quarterly: The first issue of *Aldersgate Teen Topics*, an interdenominational quarterly for youth, will be distributed early in 1961. A digest-sized, 64-page magazine, it will contain articles of interest to youth, aged twelve to eighteen, and thirteen suggested full-length programs for Sunday evening meetings. The publication will mark the first time in their history that five U. S. Protestant evangelical denominations have united in a writing-editing-publishing project. The participating denominations are: Wesleyan Methodist, Free Methodist, Pilgrim Holiness, Evangelical Friends, and Church of the Nazarene. The magazine will be produced by the Nazarene Publishing House in Kansas City, Mo.

Biblical Theology of the New Testament, by Charles Caldwell Ryrie. Moody Press, Chicago, Ill. 384 pages, \$5.00.

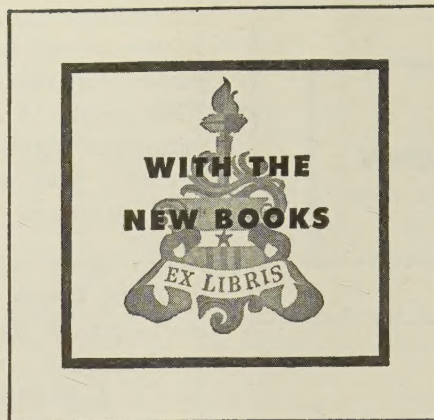
Biblical Theology of the New Testament attempts to synthesize the several traditional methods of approaches to theology. These standard divisions imposed by the theologians in inductive and deductive fashion upon the objective written Word are styled the "systematic," "historical" and "exegetical" methods.

Dr. Ryrie, president of Philadelphia College of the Bible, would have his readers observe the progress of the disclosure (revelation) of the entire theology of the New Testament in the process of its delivery, as much as possible without human interpretation. To be sure, the last-named goal is long since unrealizable in any absolute sense. In many respects, however, the author at least approaches the rather monumental self-designated objective, as he traces for us step by step the developing and unfolding of the thought and plan of the sovereign God as He made known His will by verbal communication. (Let those who nurture in their hearts the concept that the New Testament does not have a theology exercise caution lest they erect an impenetrable wall between themselves and the One who speaks from heaven.)

The arrangement of the volume follows the structure of the work. First, there are the synoptics, then the theology of James, Acts, Paul, Hebrews, Peter and Jude and John. In each main section the historical background, matters of introduction, authorship and date, and kindred issues are discussed.

Christology, or the doctrine of the Person, nature and work of Jesus Christ, is considered. The author quite evidently writes from a dispensationalistic framework, but admirably strives to break pre-established thinking in the interest of the case for the Biblical theology he is striving to present. His fourfold treatment of the Beatitudes, his explanation of the "postponed kingdom" theory (which really demonstrates that he does not truly hold to such a view any more, in contrast to others of the same school of thought), all point the way at least in which the Scriptures will again be permitted to speak for themselves, without the unnecessary encrustation of a rather dubious system of interpretation which has only an inadequate presuppositional basis to recommend it.

At times the author, being only human, forgets his generally fine objectivity and pleads for his own individualistic concepts. However, the volume is characterized by a sincere



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determination to remain within the confines and structures of a disciplined, exegetical approach.—JOHN F. GATES.

The Theology of the Major Sects, by John H. Gerstner. Baker Book House, Grand Rapids, Mich. 206 pages, \$3.95.

There are now a number of books in print dealing with cults, or sects, as this author chooses to call them. This one is distinctive in that over a third of its pages are taken by appendix, bibliography and index, all of which are valuable. The appendix takes up the essential Christian doctrines of the Bible: God, man, sin, Christ, redemption, church and the future; it outlines each cult with its beliefs under each heading; then it repeats the same material under the doctrinal headings with all the cults together, as, for example, what each cult teaches on sin.

Discussions in the main section are necessarily brief but adequate for most readers. Groups considered are Seventh-day Adventists, Jehovah's Witnesses, Mormons, the New Thought Movement, Christian Scientists, Spiritualists and Theosophists. In addition, there is a chapter on Liberalism, and there is some question as to whether anything is gained by listing this as a cult or sect.

Finally, many may be confused by a catchall chapter called "Faith Healing." The author lumps together the spectacular and often-exposed "healers" and the quiet healing meetings held by Episcopalians or Presbyterians or others. He believes that being a Christian is healthful and says that there may be healings as a result of prayer but not "miracles"—a distinction that leaves this reviewer puzzled. At the end he insists that God hears and answers prayers, but one would gather that these must be individual, not group, though no reason is given for this.

In other words, the author correctly points out the error of the fleshly publicity, the overemphasis on physical healing, the presumptuousness of some views of healing; but he seems to have quibbled away some of the simple truth that the God who made us can heal us when we pray in the Spirit and according to His will.—HELEN SIGRIST.

Books in Brief

The God-filled Life, by Merrill F. Unger. Zondervan Publishing House (1959), Grand Rapids, Mich. 155 pages, \$2.50.

Stop Existing and Start Living, by Merrill F. Unger. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 131 pages, \$2.50.

Here are two books of messages by Dr. Unger. The first is made up of twenty short devotional talks, some of which had been published in other forms; the second contains six longer and more fully developed discussions of the Christian life. Both are scriptural and helpful.

Prayer, the Secret of Power, by C. J. Kinne. Beacon Hill Press (1958), Kansas City, Mo. 72 pages, \$1.00.

Prayer Is the Secret, by Reginald E. O. White. Harper & Brothers (1958), New York, N. Y. 143 pages, \$2.75.

C. J. Kinne's book, long out of print, has been reissued to provide a brief guide to Christians who do not pray enough—and who among us does? Its virtue is in its directness; its illustrations are simple, its admonition pointed. White's book is more complex, more literary, and it deals with modern problems and ways of thinking—but it, too, is basically practical.

Revivals, Their Laws and Leaders, by James Burns. Baker Book House, Grand Rapids, Mich. 353 pages, \$3.95.

This book was originally printed in 1909. The new edition carries two chapters by Andrew W. Blackwood, Sr., in which he shows the continuing validity of the same principles of revival. Readable and informative, the book discusses historical movements and leaders—Savonarola, Luther, Knox, Wesley, etc.—together with lessons for today.

Awake, My Heart, by J. Sidlow Baxter. Zondervan Publishing House, Grand Rapids, Mich. 384 pages, \$3.95.

Dr. Baxter, well known Bible expositor from Scotland, has put in this book of daily devotional readings those touches which are particularly his. A full page is given to each day of the year, and the index of the Scripture texts used should be useful.



C. M. WESTERGREN

Aging but still zealous, Phi Phi travels with the gospel

A Valiant Veteran

By CLIFFORD M. WESTERGREN

HE looked different one day when he came for a new supply of books, and I tried to figure out just what it was. He wore the same glasses he always wore and even the same shirt I had seen him wear many times. When he greeted me he spoke much more distinctly than usual, and I knew why he seemed different. He had a new set of false teeth and they made him appear younger too. When I mentioned this to him he quickly replied, "Thank the Lord, and they cost me only three hundred *riels*." I later learned a Christian dentist had made this set of dentures valued at five thousand *riels* especially for him.

But there was something else different that day. He was refreshed. That's the impression he gave me. Before I had time to say more he began listing the books he wanted: *Pilgrim's Progress*, the *Catechism*, the *Summary of the Gospel*, *The Life of Christ in Cambodian Verse*; then suddenly he inserted, "If they put me in jail, it won't be the first time," ending the terse thought with his

peculiar, fearless laugh of faith. I knew what he meant. Hypernationalism with strong Buddhist implication has made evangelism and colportage work almost impossible in Cambodia. He continued, "*Great Salvation, Bilingual Gospel of Mark, The Heart of Man* and a complete set of tracts. The Lord has again laid a heavy woe upon my heart to get out the Word and has wonderfully released me from other responsibilities which held me down. Pray for me."

I thought, "Yes, Phi Phi (pronounced "Feefee"), I will pray for you."

Three days later we heard he had been jailed. The charge was insufficient license for selling and preaching. With quiet assurance he accepted his plight and forcefully witnessed to every official within hearing. Four days later, without further complication, he was released by the assistance of our Mission chairman. When I next saw him I asked him about the incident. "The Lord just wanted to teach me something," he

said, with no sign of bitterness.

Phi Phi's real name is Hua Xuan, his parentage Chinese and Vietnamese, his citizenship Vietnamese; his short, slight build and facial features give evidence to these facts. But his heritage left another mark: when he reached his teens he was already the slave of tobacco, alcohol and opium. The ugly fruits of such a life were overwhelmingly evident as well.

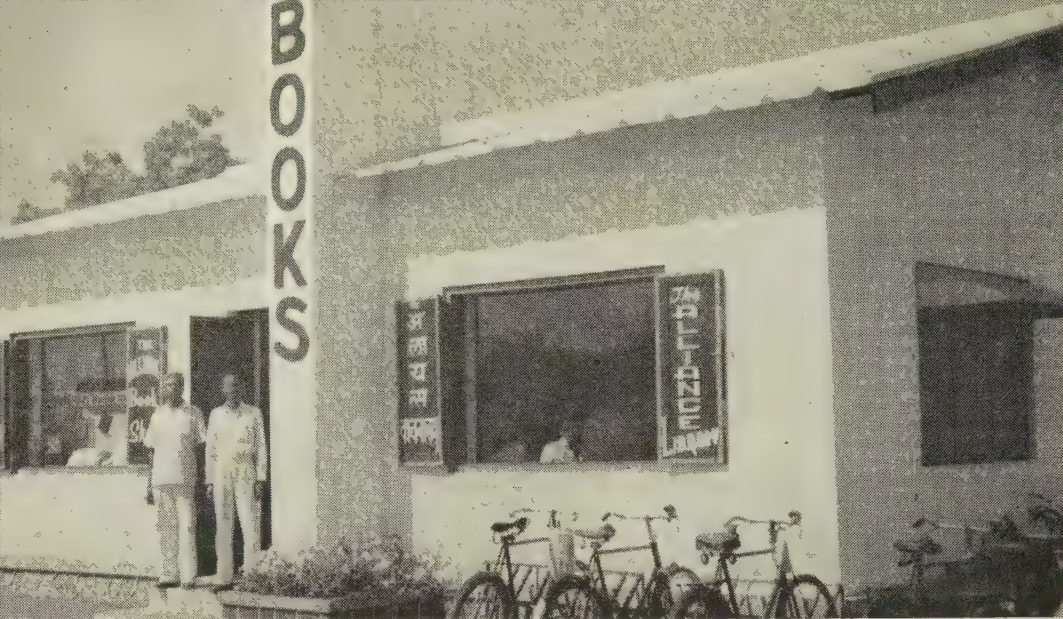
Hopeless, he had lived in that condition for several years. But the gospel changed his downward trek. He found complete deliverance in Jesus Christ. Immediately he set out to serve his new Master as fervently as he had been led by his old. Soon his entire family followed him in baptism. For nearly ten years thereafter he did colportage work in his native Viet Nam.

In the year 1932 he moved to Cambodia and has lived here ever since. That year also marks the beginning of twenty-eight years of faithful ministry as a pastor and colporteur in a spiritually barren kingdom. He was among the first five preachers to be ordained in Cambodia.

Although lacking formal education and great gifts for preaching, he lacks nothing as a colporteur. He moves energetically and commands three languages—Chinese, Vietnamese and Cambodian. He speaks boldly and fearlessly and with the persuasion of a salesman. He loves the people and molds his witnessing to their oriental thought pattern. He goes to them as their servant. Phi Phi was born a colporteur.

As is true so often in Cambodia, Phi Phi too has been caught in the throes of borrowing money at a fearful price to his spiritual life. On other occasions his actions have caused heartache to his fellow brethren. He has been a target of criticism, some well founded. But the one fact which outweighs them all is his sincere, complete love for the Lord Jesus and his willingness to repent and follow Him until death.

This is Phi Phi, an unusual little man. He has sold more books, given out more tracts, witnessed to more people than anyone else since the beginning of Christian missions in Cambodia. He has traveled highways and byways in every province, spare none. Now past sixty years of age, he is still Cambodia's best colporteur. ♦ ♦ ♦



*During the six months
the bookstore and
reading room
have been open
in Akola
27,850 persons
—all educated people—
have had a gospel witness*

The Battle for the Minds of India

MOSCOW publications! Moscow publications!" rasped an avid and enthusiastic magazine vendor. The scene was a crowded third-class compartment of one of India's fast-moving express trains. Among the passengers was a Christian gentleman. Out from the well-used satchel of the vendor came large, beautifully illustrated editions of *Soviet Russia*, *China Today*, and a number of children's books. The eyes of even the disinterested, nonliterary-minded traveler could not help but be drawn to these most attractive publications. And to an Indian bargain-seeker the price was even better—only six annas (seven cents) per copy! In less time than it takes to tell it, all of the magazines were sold. Even our Christian gentleman walked off with seven rupees' worth (\$1.50) of Soviet literature. That train compartment became a moving Soviet reading room.

For some years the Indian literature market has been flooded by Communist reading material. One needs only to walk along the main street of any Indian city to see this type of literature emblazoned on every newsstand or bookstall. Flashy, captivatingly beautiful book covers and ridiculously low prices are the main bait for luring the unsuspecting public. Many new literates who have learned their ABC's in Marathi and other Indian languages through

vigorous adult literacy programs sponsored by Christians are not being supplied quickly enough with good literature. As a result they are looking outside the Christian market and buying cheap, poisonous material that is weaning them farther and farther away from the Christian message. Someone has rightly said, "The Christian workers teach the nationals to read and write and the Communists provide them with reading material."

The Daily Telegraph (Mar. 24, 1958) said, "It is estimated that Communist literature is presently being poured into India at the rate of four million copies a year. Some idea of how the Kremlin has expanded this drive is given by statistics of literature sent to India during the three-year period 1955-57: 1955: 2 titles, 17,000 copies; 1956: 6 titles, 79,000 copies; 1957: 135 titles, 2,900,000 copies." What the figure would be for the past three-year period is too frightening to imagine!

Hindu libraries are now quite popular. Recently in our own city (Akola) I was invited to visit the Hindu library. I was surprised to learn that it was not a new venture, but had been operating for some years as the special project of some merchants. They had established it primarily as a center for the study of their sacred books and philosophy.

The librarian in charge is also the head organizer for the reading room movement in this area. You could not be with him very long before he would tell you of his great burden to get reading rooms established in every town and village. To him the need of getting books and people together is a passion. He could not wait two or three days. "Today these books must be put into their hands," he said. Oh, for men and women with that kind of a passion for Christian reading rooms! We had the privilege of placing in their library the first Bibles and Christian literature they had received.

For years evangelical workers in India have realized the tremendous potential in Christian literature. As the result of an active literature program the Christian Reading Room now emerges as an effective tool of evangelism. Situated in a strategic center, stocked with a good variety of predominantly Christian reading material, staffed by an alert, spiritual personal worker as librarian, and served in a friendly atmosphere of quiet and reverence—such a reading room is truly a power for the Lord.

It has brought countless contacts. An average of 3,600 to 4,000 persons visit it each month. Bibles in ten languages are available, while a fairly wide selection of books in Marathi, Hindi and English are also provided. The hush of a Christian

By FERNE A. GERRIE

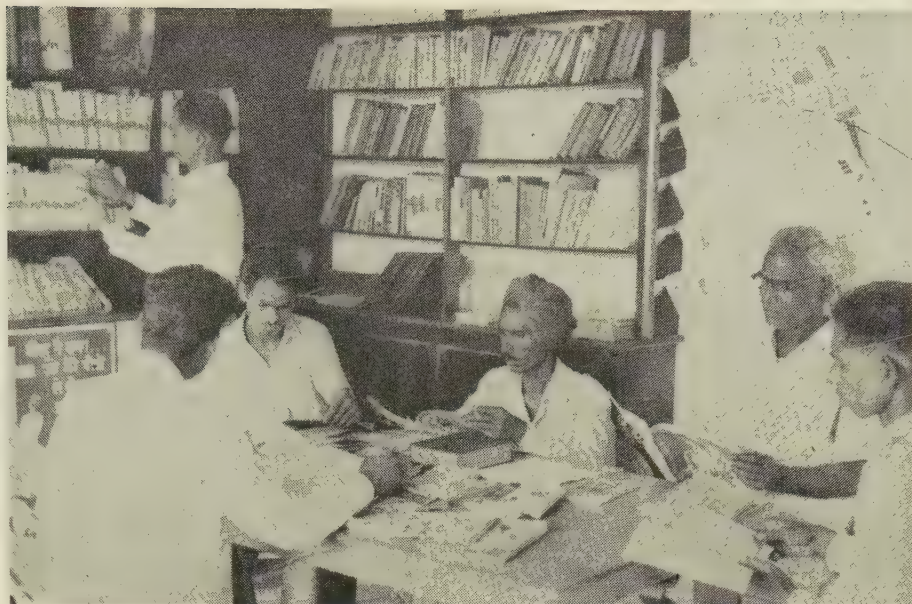
reading room with its Bible posters and Scripture texts leaves an impression that is not easily shrugged off. Recently the paper boy who comes into the bookroom each day only long enough to deliver our papers and collect his money said he would like to come and work for us. He sensed the difference in the atmosphere of his employer's bookshop and our Christian bookroom.

A Moslem youth came each day to read the Bible and talk with the evangelist. Soon that contact led to his attending church regularly on Sundays, and recently he has intimated he would like to become a Christian.

Some highly educated women have requested us to arrange a reading room for them. They too want to read, but will not do so in a public place or where there are men. Children are very enthusiastic readers, and eagerly come each day for the hour stated for them.

The Bible has become a best seller, because so many are eager to know what Christians believe. Ninety-five per cent of Bible sales in the shop have been to non-Christians.

The new India, with its rapidly growing literacy rate, offers un-



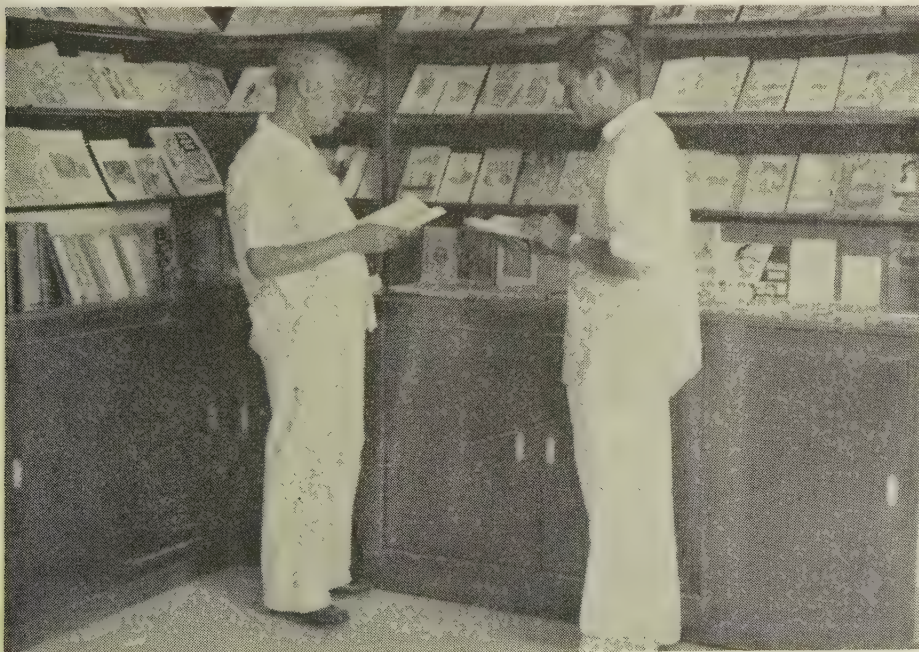
The reading room is attended by a capable evangelist

limited opportunities. Christian reading rooms can become centers of active witness through storytelling hours for women and children, Bible lectures for men and English classes for college students with the Bible as the textbook.

Mobile libraries on bicycles are being operated by local news vendors in an effort to reach shut-ins and the women of sects which restrict their movements. Truly "the children of this world are . . . wiser than the children of light."

With the battle for the minds of India's literates raging, what better weapon can we use! ♦ ♦ ♦

Selling books also is an opportunity to witness



A VBS Brings Response

A full-month vacation Bible school has been one of our most rewarding experiences as missionaries. Visible proof of the Senoufo people's awakening to the worth of instructing their children was the lively group of thirty-one boys and one girl who faithfully attended daily classes, rain or shine.

Melegue and Michel, from Dalao Normal School, took the initiative in organizing the school. Children of the regional government school were contacted and joined those of our Mission primary school who were home on vacation. Our hearts were warmed to see the spiritual impact on the children. Classes in Senoufo were added to the Bible subjects and the secular courses in French. Ruth conducted a daily chapel service on our front veranda. Thirteen children prayed for salvation. The first ones came outside of their regular classtime, a fact which was thrilling to us. They are mainly from pagan and Moslem families. Join us in earnest prayer for their keeping. We are praying for an opening for released-time Bible classes in the regional school.

A convert from a distant town where up to now we have had no response and a repentant backslider at Farakala are evident answers to your prayers for God's continued blessing here. Keep praying for Simeon. We see indications of God's working in his life.—REV. RALPH W. HERBER, *Mali Republic*.

ON SUCH A NIGHT . . .

(Continued from page 4)

of men—in palace, in synagogue, in cottage and in mart. Ambition, avarice, self-love, hypocrisy—sin in all its forms trembled that night at the sight of the Holy Child; and the pillars of hell shook to their very foundations as all the forces of evil united to seek His destruction. Hopes, yes, and fears—of heaven, earth and hell—all were met in that hushed and holy cattle shed.

On such a night as this, I mused, breathless with adoring wonder, He came.

And then a sudden, exultant thought gripped me.

On such a night as this—perhaps tonight!—He comes again!

The world knew not its hour of grace when first He came, but into the darkness suddenly flashed forth the life-giving Word of redemption. The faithful slept; the enemy rallied to swift and devastating attack.

And so it is today. He comes—but those who hope for Him have grown weary with His long tarrying; lulled into complacency and repose by the comforts of modern living, His people sleep. The night is dark; but

how few the shepherds awatch upon the hills; how few the hearts awake in His temple!

And yet He comes. "I will not leave you comfortless," He has said; "I will come to you." On such a night as this—perhaps tonight!

The forces of evil slumber not. No more than we do they know the hour of His appearing, but well they know the certainty of His Word. Fiercer and fiercer wax the onslaughts of the satanic hosts: the prince of darkness knows his time is short. Harder and ever more subtly he labors to weave over Christian hearts the web of inertia. And yet the Saviour comes. Where are the watchers on the holy hill of Zion today? On such a night as this—perhaps tonight!—He comes.

This time no darkness shall shroud His coming; no soul may plead ignorance of His advent. The Judge of all the earth will speak with voice that wakes the dead. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." God's final Word to mankind will come with voice that shall "shake not the earth only, but also heaven . . . that those things which cannot be shaken may remain." On such a night as this—perhaps tonight!

How then shall we meet Him, Saviour and Judge? In simple faith,

*"Fling wide the portals of your heart;
Make it a temple, set apart
From earthly use for heaven's employ,
Adorned with prayer, and love, and joy;*

*So shall your Sovereign enter in
And new and nobler life begin."*⁶

Let heart reply:

*"Redeemer, come! I open wide
My heart to Thee: here, Lord, abide!
Let me Thine inner presence know,
Thy grace and love on me bestow;
Thy Holy Spirit lead me on
Until the glorious goal be won!*

*"Eternal praise and fame
We offer to Thy Name."*⁶

"Behold, I come quickly; and my reward is with me. . . . Amen. Even so, come, Lord Jesus." ♦ ♦ ♦

¹"Stille Nacht," by Joseph Mohr. Translation as in Church of Scotland Hymnary.

²"That Holy Thing," by George Macdonald.

³"Of the Father's Love Begotten," by Aurelius Clemens Prudentius, tr. by John Mason Neal.

⁴"Midwinter," by Christina Rossetti.

⁵"O Little Town of Bethlehem," by Phillips Brooks.

⁶"Lift Up Your Heads, Ye Mighty Gates," by Georg Weissel, tr. by Catherine Winkworth.

"Christ for Quito"

A city-wide gospel crusade in Ecuador

By DOROTHY C. BUCHER

CRISTO PARA QUITO was the message that caught the eye of the Quito people as they went to work. A thousand strips pasted on the street curbs, a hundred colorful posters on bulletin boards and three large banners hung across strategic streets announced that for the next week the evangelical churches were presenting "Christ for Quito" by means of an evangelistic campaign to be held in one of the theaters. Attractive invitations were distributed to 25,000 homes by the Christians.

For the past year the evangelical churches had united to lay a foundation of prayer for this campaign. Some thought the idea was foolish. About ten years before hundreds of Catholic youth had crashed an evangelistic campaign, marching into the tent with torches. But in spite of this memory, many members pledged to pray daily for the program. The local churches sponsored and supported the effort. Besides receiving offerings in the churches banks were distributed with the suggestion that a coin be banked at each meal. The result was that several hundred dollars more than the amount needed came in and there was a balance after all expenses were paid. In April classes for counselors began. All the churches united to form a

select eighty-voice choir, and to present instrumental and special vocal arrangements.

The principal instrument God used to present the message of Christ for Quito was the Spirit-filled evangelist, Rev. Fernando Vangioni from Argentina. Eloquent, simply and powerfully he preached night after night to an audience of about three thousand persons. By the end of the week 415 persons had come forward and had been counseled individually, and they had signed cards indicating their decision to follow Christ. The hearts of many were prepared for the message, and the fruit produced by some of them bears the mark of the genuinely converted.

A fourteen-year-old girl received Christ early in the campaign. The next night she brought one of her sisters to the altar; the following night she brought another sister, and then a friend. The last night of the meetings she begged the counselor to visit her home so that another sister might be saved also. At that visit the mother took her stand for Christ and later the sister did also. There are fifteen children in this family, and now the five teen-agers and the mother are Christians.

We believe the campaign was a success because these and many others found Christ.



At the fiftieth graduation of the Alliance Seminary (formerly the Wuchow Bible School) in Hong Kong, six young people received degrees. They are (left to right) Charles Chan, Jean Hsiung, Daisy Kwok, Helen Lo, Miranda Hsu, Winfred Song. Miss Helen Lo gave the student address at the exercises held on October 22. Dr. William C. Newbern presided and Rev. Stanley Yu delivered the graduation sermon. The charge to the graduates was given by Rev. Calvin Lee. The young people will serve in various places.

Quotes from Our Contemporaries

EUGENE A. ERNY in *The Missionary Standard* brings up an inescapable truth:

"We are living in a changing world, but the task remains unchanged. The prime task of the church is to go to the ends of the earth to every creature with the good news of the gospel."

This encouraging reminder of the possibilities of a victorious Christian life comes from JESSE W. BAKER, writing in *The Standard*:

"No sin or sinful habit can continue to live and hold dominion over the life of a believer who intelligently brings his problem alongside of the power of Christ, as it is demonstrated in His resurrection."

In *The Sunday School Times* DOUGLAS C. HARTLEY says:

"The perfect heart of God always meets the heart that is perfect toward Him."

Lured by Paganism's Empty Claims

By M. LENORE FULTON

LAST April Malia Nzau, a Congolese Christian, decided to visit one of her daughters, Mikali, who lives in Thysville. All during Malia's stay the daughter lamented that she had been able to bear only one child. This is a serious matter in Africa. A woman of few or no children is thought to be cursed and is unmercifully taunted by ungodly friends and relatives.

When Malia set out to return to her own home near our Kinkonzi station Mikali accompanied her. They stopped with friends in the port city of Matadi. It was there Mikali heard about the false prophet movement called *Kingunza*. This false cult has caused much trouble among our Christians.

Mikali decided she would visit these "miracle workers" to see if they could find the reason for her being barren. She did not tell her mother what she intended to do; only upon returning to the house where they were staying did she tell her. "You must come with me next time be-

cause they asked for you," she added. Malia refused at first because as a Christian she knew she should not go to the *Kingunza*. But finally, after much persuasion, Malia agreed to go. That decision cost her her life.

When they reached the meeting place of the false cult Mikali introduced her mother to the leader. After speaking with Mikali he turned to her mother and said: "You are causing your daughter's trouble. It is because of you she does not bear children."

Malia protested that she had nothing to do with such things. They declared that she was a witch. Malia replied, "I am a Christian and do not believe in such things."

"All right," said the leader, "you must prove to us you are not a witch. We shall prepare a drink for you. If you are not a witch and are not guilty, it will not affect you in any way. If you are a witch, you will suffer."

Malia protested over and over

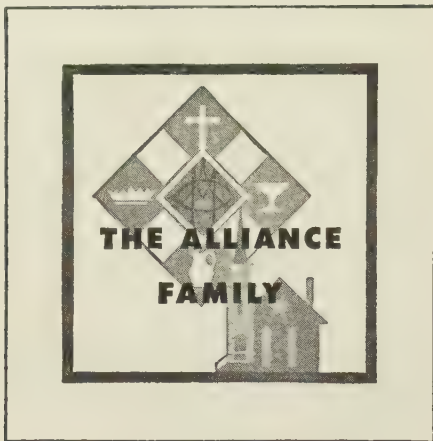
again. Finally they almost forced the potion down her throat.

The daughter returned to Thysville and Malia proceeded from Matadi toward her home village. While still on the road she became ill. The poison was taking effect. Her body began to swell and her suffering was acute.

Someone took her to the government hospital at nearby Pangî. But it was too late. Malia cried to the Lord to forgive her for going into the devil's territory—the false prophet movement. Shortly after this she drifted into a coma which lasted several days until she died.

Mikali heard of her mother's condition and came to see her on her deathbed. She kept moaning, "I have killed my mother! I have killed my mother!" This was indeed true.

May the Lord save Mikali's soul and the souls of many others in this land who are seeking help where there is no help. Only Jesus can enlighten these darkened minds.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Norman B. A. Ens and children, Norman David and Shelly Marie, left November 25 for their first term in Cambodia. Mr. and Mrs. Ens graduated from Canadian Bible College and served in Hearts Hill and Luseland, Sask. They are members of the Hearts Hill church.

On Furlough

Rev. and Mrs. D. Wesley Bookamer and sons, Wesley, James and Stephen, arrived November 16 from Guinea, West Africa, on early furlough. This was their first term.

Rev. and Mrs. Richard W. Tompkins and children, John, Sharon, and Sharlene, arrived November 18 by plane from Thailand. They have completed their first term.

The New Generation

To *Mr. and Mrs. K. E. Van Kurin*, Indonesia, a daughter, Holly Elaine, on November 16.

To *Mr. and Mrs. Wilbur Junker*, Verona, Pa., a daughter, Linda Joy, on October 24.

Word has just been received of the birth of a son, Geoffrey Paul, to *Rev. and Mrs. L. B. Gold*, Thailand, on June 1.

To *Rev. and Mrs. E. J. Sahlberg*, Thailand, a daughter, Esther Sylvia, on November 15.

To *Mr. and Mrs. T. H. Stebbins*, Viet Nam, a son, John Hartman, on November 14.

To *Rev. and Mrs. Howard McFarland*, Congo, a daughter, Lois Ann, on September 18.

To *Mr. and Mrs. J. R. Enlow*, Peru, a son, Daniel Mark, on November 20.

To *Rev. and Mrs. D. R. Douglas*, Viet Nam, a daughter, Sylvia Dawn, on November 14.

Used Scripture Calendars Wanted

Several of the missionary prayer bands use out-of-date Scripture calendars to good advantage. They are made into picture albums on the Life of Christ and used as a teaching aid on several fields. A number of these books were sent out in 1960. Packets of used Scrip-

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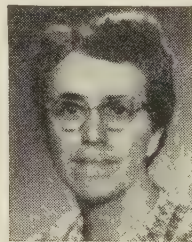
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ture calendars may be sent to Mrs. Ray Pratt, 129 Pennsylvania Ave., Binghamton, N. Y., and Mrs. George Senzig, 157 Elm St., Elizabeth, N. J.

With the Lord

Mrs. Lillian Gibson Bressler, wife of Rev. Ralph E. Bressler, went to be with the Lord on October 23, just a year after she returned from the Philip-



Mrs. R. E. Bressler

pine Islands because of serious illness. Throughout the months of suffering Mrs. Bressler had maintained a quiet confidence in the purpose of the Lord for her. There were a few weeks of unusual mental and spiritual testing this past summer, but in response to a definite stand of faith and prayer the Lord had brought again the rest He promised.

Mrs. Bressler was born in Philadelphia, Pa., on April 29, 1905. She was converted at the age of sixteen and

united with the Wissinoming branch of the Alliance in Philadelphia. In 1928 she was graduated from the Nyack Missionary College and in 1929 married Mr. Bressler. Together they served a pastorate in Manchester, N. H.

In 1931 Mr. and Mrs. Bressler went as Alliance missionaries to Iran. When it was necessary to close our work there in 1937 they returned to the States, but went to the Philippines in 1938 where they continued their ministry until her illness necessitated their return home.

For a number of years Mr. Bressler served as chairman of the Philippines Mission, and Mrs. Bressler was in charge of the receiving home in Zamboanga. In addition to this ministry she had an effective influence in the lives of the Filipino Christian women. Rev. R. M. Landis, now chairman of the Mission, wrote: "Mrs. Bressler was a devoted, zealous, sacrificial missionary, wife, mother and friend. She was most unselfish and easily touched with the needs, burdens and griefs of others. The Filipino people who knew her loved her deeply for she had given herself so unselfishly for them."

The Bresslers had two children, both born in Iran. Ralph E. Bressler, Jr., is at King's Garden in Seattle, Wash., and Evangeline, Mrs. Jack Davidson, recently left with her husband for service in Japan under The Christian and Missionary Alliance. This had been a source of joy to Mrs. Bressler.

While Mrs. Bressler was hospitalized at various times during the year she continually witnessed glowingly for her Lord. It was not unusual, when a member of the family or her pastor visited her, to find her surrounded by physicians to whom she was declaring the praise of the glory of God. It had also been a source of satisfaction to record a brief message for the missionary convention held in Monroe in March.

The funeral service was held October 26, conducted by Rev. C. E. Turner, of Windsor, Ont., and Rev. David L. Dickinson, pastor in Monroe. His message was on the theme of "The New Day."



Rev. and Mrs. N. B. A. Ens and family
Cambodia

Sunday

HEBREWS 11:1-10 (verse 1).

Faith is not hope, not a mere expectation of future things, but a present receiving of that which is promised in a real and substantial way. It is accepting, not expecting. . . . It is not sight, for it deals with things not seen. The region of the visible is not the realm of faith. When a thing is proved by demonstration, it is a matter not of faith but of evidence. Faith asks no other evidence than God's Word and its own assurance. It is the evidence. —A. B. SIMPSON.

Monday

PSALM 145:10-17 (verse 10).

It is so frequently enjoined upon us in Sacred Writ to listen and be attentive to the voice of God . . . : "Hearken unto me, my people; and give ear unto me, O my nation." . . . "Hear me, all ye whom I carry in my bosom, and bear within my bowels." . . . We must forget ourselves and all self-interest, and listen and be attentive to God. These two simple actions, or rather passive dispositions, produce the love of that beauty which He Himself communicates.—MADAME GUYON.

Tuesday

PROVERBS 16:19-31 (verse 20).

Wisdom is man's true strength. And under its guidance he best accomplishes the ends of his being. Wisely handling the matter of life gives to man the richest enjoyment, and presents the noblest occupation for his powers. Hence by it he finds good in the fullest sense. Without wisdom man is as a wild ass's colt, running hither and thither, wasting strength which might be profitably employed.—CHARLES H. SPURGEON.

Wednesday

2 SAMUEL 15:13-23 (verse 15).

*Be ye READY in the morning,
In the secret place of prayer;
There with Christ in sweet communion,
For the daily walk prepare;
Lay your every need before Him,
Seek the guidance of His voice,
Then go forth, and fearless follow
In the pathway of His choice.*

—RUTH THOMAS.

Thursday

JOHN 7:37-44 (verse 38).

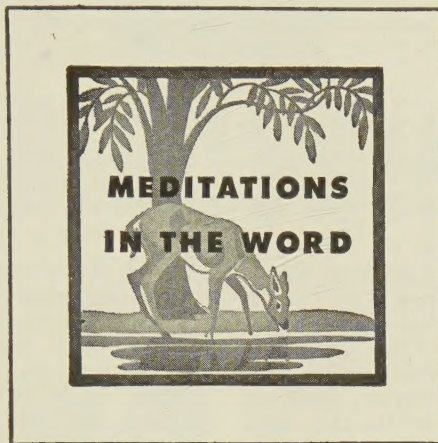
How may we have this infilling? . . . Jesus says, "If any man thirst, let him come unto me, and drink." Do you thirst? That thirst is not a desire for a blessing, for power, holiness or anything else. It is an intense, unquenchable thirst for the Lord Jesus Christ Himself! The psalmist tells us what it is: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for . . . the living God."—RUTH PAXSON.

Friday

JUDGES 7:2-8 (verse 5).

God has various methods of testing His children to ascertain whom He can trust to work with Him and who will allow Him to have the glory. Out of 32,000 men only 300 could be trusted. The precarious

thing about it from the human viewpoint was that the subjects undergoing the test were so very ignorant of it! Had they known it was a proving time for them they would also have known better how to cooperate favorably. We believers today never know when a circumstance is a testing ground. Better not to act unthinkingly but rather to consider God's glory instead of self-interest.—PAMELI.



Edited by EDITH M. BEYERLE

Saturday

1 CORINTHIANS 12:1-11 (verse 7).

God does not make every Spirit-filled man a Moody, a William Booth, a Thomas Cook, or a Thomas Champness. He gives the Spirit to some that they may be ministers of helpfulness; to some that they may be faithful witnesses, and to others that they may be sanctified mothers who are keepers at home and miracles of wisdom, patience and sweetness. . . . Whatever the kind of gift, there is to all the gift of power for effective service and testimony.—SAMUEL CHADWICK.

Sunday

MARK 16:14-20 (verse 15).

*Suppose that Christ had not been born
That far-away Judean morn.
Suppose that God, whose mighty hand
Created worlds, had never planned
A way for man to be redeemed.
Suppose the Wise Men only dreamed
That guiding star whose light still glows
Down through the centuries. Suppose
Christ never walked here in men's sight,
Our blessed Way, the Truth, the Light.
Suppose He counted all the cost.*

—SELECTED.

Monday

PSALM 1 (verse 3).

The blessedness of the spiritual life consists in this, that it is not an effort, a struggle, a painful constraint, a burden of law; but it is a delightful freedom, a springing impulse, a spontaneous overflow, an artesian well rising ever from exhaustless depths, a great current of water to swim in, bearing us upon its bosom, and making all duty, and even trial, a luxury of joy, a luxury of love. . . . This is the life of the godly. This is the life of the first psalm.—A. B. SIMPSON.

Tuesday

MARK 4:35-41 (verse 39).

The soul that has made Christ its one object has entered into rest and has also entered into power. It has entered into a life of activity which no foe can withstand and of contentment which no storm can ruffle. For over all the seas where it voyages speaks that voice which quieted the turbulent waves of the Tiberian Sea: "Peace, be still." Nothing can overcome or disturb the soul that is hid with Christ in God and has made Christ the one object of its life.—ROBERT E. SPEER.

Wednesday

LUKE 6:20-31 (verse 22).

Do not suffer yourself to get excited by what is said about you. Let the world talk; do you strive to do the will of God. As for that of men, you could never succeed in doing it to their satisfaction and it is not worth the pains. A moment of silence, of peace and of union to God will amply recompense you for any calumny that shall be uttered against you.—FÉNELON.

Thursday

GALATIANS 3:19-29 (verse 26).

The fatherhood of God is common to all His children. . . . All the names are in the same family register. One may have more grace than another, but God our Heavenly Father has the same tender heart towards all. One may do more mighty works and may bring more glory to the Father, but he whose name is least in the kingdom of heaven is as much the child of God as he who stands among the King's mighty men. Let this cheer and comfort us when we draw near to God and say "Our Father."—CHARLES H. SPURGEON.

Friday

REVELATION 3:7-13 (verse 11).

It is significant in this connection to note the name of the church to which these words were addressed. Philadelphia means "brotherly love." Therefore the grace of love must have been the distinguishing feature of that assembly: love first to God, then to each other and to the world at large. A crown awaited those who held fast to this divine principle to which God attaches so much importance in First Corinthians 13. Just that message, and no less, does it hold for us who live so near to His coming.—PAMELI.

Saturday

JOHN 9:1-11 (verse 4).

This world is a poor enough place for selfishness, but it is a glorious place for denying self. The opportunities for doing good in this world are far beyond those in heaven. A very little light goes a great way; so shines a good deed in a naughty world. A rush light in a humble home may guide a wanderer. In the true spirit of consecration there is light. It is a great thing to give light, even if it is in the humblest home and goes no farther. But it does go farther.—J. MONRO GIBSON.

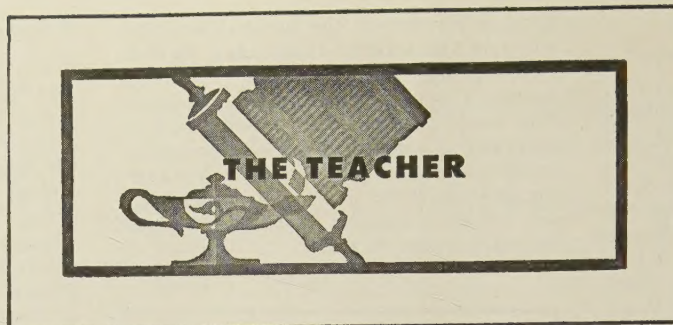
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December 18, 1960

LESSON TEXT—
Isaiah 61:1-4, 10, 11;
Matthew 11:27-30

GOLDEN TEXT—
Matthew 11:29

DEVOTIONAL READING—
Isaiah 42:1-10



By Harold J. Sutton

December 25, 1960

LESSON TEXT—
Luke 2:8-20

GOLDEN TEXT—
2 Corinthians 9:15

DEVOTIONAL READING—
Luke 1:46-55

The Compassion of Christ

The Advent emphasis continues. The first passage has to do with Christ's compassionate ministry; the second concerns the disciple's compelling motive.

I. THE SOVEREIGN'S ADORNMENT (Isa. 61:1-4, 10, 11).

If precious gems adorn His crown, the jewel of mercy outshines them all. See it (1) *redemptively* (vv. 1-4). "Upon me . . . anointed me . . . sent me." Here are calling, confirmation and commission. The content: the gospel is preached; the broken are healed; captives are freed; sin's prison houses are opened; mourners are comforted; lives are transformed (v. 3). (2) *Representatively* (vv. 10, 11). This is true in (a) salvation imparted. "He hath clothed me with the garments of salvation." Here is the greatest of all blessings. It is the fig leaves of human devising exchanged for the garments of God's providing. (b) Righteousness imputed. "He hath covered me with the robe of righteousness." The past, whatever its color and cast, has been wiped clear and clean from the slate of one's life. It is as though the wrong had never been. (c) Beauty implanted. "As a bridegroom . . . with ornaments, and as a bride . . . with her jewels." The garniture of the soul is for Him whose we are. We add nothing of intrinsic worth to the Saviour; we may provide Him with a redeemed medium through which His own glorious worth may be revealed to men. Representatively we adorn our Lord. Verse 11 carries a national and universal concept; earth and world are included.

II. THE SUBJECT'S AVOWMENT (Matt. 11:27-30).

Here relationship determines revelation. The Son is known by the Father; the Father is revealed by the Son. "All things" are given to the Son. Our avowment is revealed as (1) *important* (v. 27). There is (a) reception. "All things are delivered unto me of my Father." On the divine side there are no barriers. Christ is the recipient and dispenser of every good. (b) Realization. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." None but God can fully comprehend Christ. And the reverse is true; only the Trinity can measure the Persons thereof. (c) Revelation. "And . . . to whomsoever . . ." "All things . . . the Son . . . will reveal." Christ reveals "all things" necessary for our life and walk. Divine investments are for holy returns. (2) *Imperative* (vv. 28-30). See (a) the "come" of invitation. What privilege in this invitation of invitations! All are invited and all may come. There is promise, too: "I will give you rest." It is the rest of relief and release from sin. (b) The "take" of identification. Mark the possessive: "my yoke"—the yoke of the divine will. There are some laws from which even Deity cannot escape. But there is partnership, too. "Take my yoke upon you." He offers to share what we are called upon to take. "Come" is rest from the past; "take" means resources for the future. (c) The "learn" of imitation. "Learn of me." "Come" is the initial act; "take" is the present act; "learn" is the continuous process. "Learn"—accumulate moral awareness. Where? "Of me." Here is the fount. Wherefore? "I am meek [not self-assertive] and lowly [humble] in heart." This is not learned elsewhere. With what result? "Ye shall find rest." Self-will and conflict give way to submission and conquest.

God's Gift of Love

Once again it is the Christmas lesson and the night scene is laid in the Judaeian hills. It is the harbinger of a day, bright with the promise of better things. A morrow of hope and gladness is in the offing—Messiah has come.

I. THE MESSENGER (Luke 2:8, 9).

The messenger is "the angel of the Lord" (v. 9). Once again the angels sang the wonders of divine love and purpose. As they sang at creation's morn (Job 38:4-7), so they sing on the morning of redemption. "Shepherds . . . keeping watch" (v. 8) received the announcement that a Son (God's Lamb) was born. As "the glory of the Lord shone round about them" (v. 9) there was an amplitude of signs to prove that the enfleshed God had come. He was named in heaven (Matt. 1:21); His birth filled Jerusalem and Herod with trouble (Matt. 2:3); a star guided the wise men (Matt. 2:2); a choir of angels welcomed Him (Luke 2:13); He was born according to prophecy (Isa. 9:6); His birthplace was named years in advance (Mic. 5:2).

II. THE MESSAGE (Luke 2:10-12).

The message was "good tidings of great joy" (v. 10). Here is universal salvation for it was "to all people" (v. 10). The "I bring you" embraced the Jews; "all people" included the world of men. It was "this day . . . a Saviour" (v. 11). The words "is born" speak of a present provision for a present need. Waiting days were over. "Ye shall find" was the assurance of verse 12. The seeking soul always finds. There is a real and vital sense in which Christ cannot be hid. He who was linen-wrapped and lying in a tomb (speaking of our penalty) now is enthroned at the Father's right hand (speaking of our power). Have we found Him?

III. THE MULTITUDE (Luke 2:13, 14).

The multitude were those of "the heavenly host praising God" (v. 13). The song reveals the possibility of restoration: "Good will toward men" (v. 14). Peace is always part and parcel with men of good will. He who experiences such is enemy to no man. A redeemed earth also shares in the promise of the passage. It is "on earth peace." Here is envisioned the day that is to be when the universe will be freed from the burden of war and hatred. A reconciled God—"glory to God in the highest"—is the ultimate of the divine purpose.

IV. THE MYSTERY (Luke 2:15-20).

The mystery, "God . . . manifest in the flesh" and introduced by holy angels, brought decision from the shepherds: "Let us now go" (v. 15). Well had it been said that eternal destiny rests upon decision. The purpose of their going was not to investigate but to see what had "come to pass." They believed the testimony. Oh, that all were as wise. As these "came with haste, and found" (v. 16), there was cause for rejoicing. None ever find the Saviour a disappointment. The finding far exceeded their expectations. It is always so. Mark the word that tells us they "returned, glorifying and praising God" (v. 20). How could it be otherwise?

Such is the wonderful story of the world's greatest birth. It is the story of an incarnation that left the world forever different. His coming has changed everything and has shifted the moral axis of the universe.

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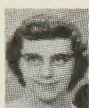
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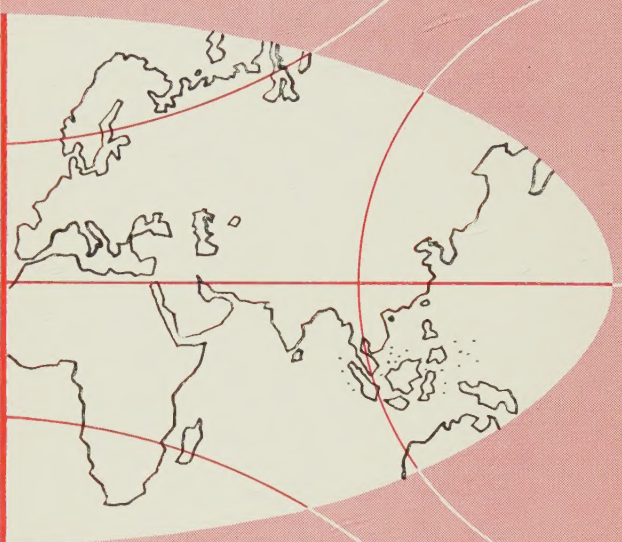
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MATT. 9:38

Pray ye therefore
the Lord of the harvest,
that he will send forth
labourers into his
harvest.



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Congo's Leaders at Bethlehem's Manger

THE restoration of tranquillity and order in Congo is of vital concern to all peoples. The upheaval of recent months has defied the heroic efforts of the ablest statesmen, and responsible government still is not sure. Human diplomatic skill is simply no match for the political and economic chaos. Those who have sowed dissension and prejudice have succeeded in changing the hearts of multitudes toward the missionaries as well as toward former government personnel and European business people.

In the midst of this distress the Christian church is being recognized as a wholesome steadying element. Christians all over Congo have proved the sincerity of their faith by refusing to be stampeded.

An evidence of the esteem in which some Congolese officials hold the church is revealed in a recent letter appealing for prayer. This letter is addressed to Rev. Tomasi Paku, president of The Christian and Missionary Alliance Church of Congo. The writer is Mr. Joseph Kasavubu, who came to New York endeavoring to seat his delegation as officially representing Congo in the United Nations. He asked that the letter be circulated among The Christian and Missionary Alliance churches of Lower Congo.

That the president of this new republic should make this appeal is an encouraging sign. It should find a response in the hearts not only of the Congolese Christians but of Christian peoples in all parts of the earth. Disorder and confusion are the inevitable result of forgetting God and relying upon the wisdom of men.

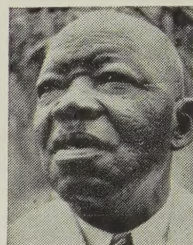
This call for prayer should encourage God's people to prevail in prayer, remembering the song of Mary. In the house of her cousin, Elisabeth, the humble maiden lifted her heart in praise to God: "For he that is mighty hath done to me great things; and holy is his name. . . . He hath put down the mighty from their seats, and exalted them of low degree."

In this hour Congo desperately needs humble statesmen who are yielded to God. Pray that in Congo leaders of spiritual wisdom will be found who will confess Bethlehem's Babe as their sovereign Lord and King.

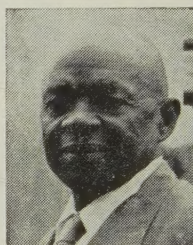
Political turbulence and uncertainty such as Congo has experienced necessarily reflects itself in all of life. In addition the resurgence of paganism (the *Kingunza*) is causing defection. Stand in faith against all the powers seeking to disrupt.

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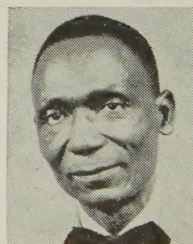
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